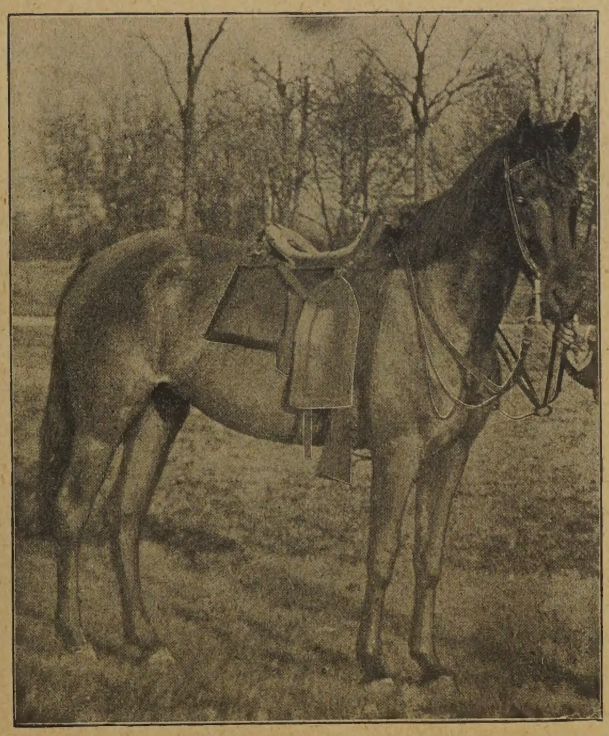
Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, SEPTEMBER 13, 1900. NUMBER 2



"JESS."

See JESS: BITS OF WAYSIDE GOSPEL, by Jenkin Lloyd Jones, published by Macmillan Company, New York, $1.50.

CONTENTS.

PAGE

NOTES 19
Artemus J. Haynes 20
GOOD POETRY—
The Manly Heart—*G. Wither*.... 21
My Songs Are All of Thee—*Richard Watson Gilder*..... 21
Ode to Evening—*W. Collins*.... 21
Education of Farmers' Daughters HELEN E. STARRETT 22
Good Boer Shooting—HATTIE TYNG GRISWOLD..... 23
Correspondence—EMMA GRANT SAULSBURY 23
THE SUNDAY SCHOOL—
International Prophecies in the Time of the Captivity—W. L. SHELDON 24
THE STUDY TABLE—
Browning Programmes—W. C. GANNETT 28
John Marmaduke—C. K..... 28
THE HOME—
Helps to High Living..... 29
Vacation Over—Margaret E. Sangster 29
Traveling Libraries 29
Homing Pigeon 29
THE FIELD—
Chicago 30
Heroes of Industry..... 30
Turkey 30
Luverne, Minn..... 30
Ryder Memorial Chapel 30
Humboldt, Iowa.—The Okoboji Summer School 30

Unity Publishing Company, 3939 Langley Avenue, Chicago.

VOLUME XLVI.

WITH the first issue in September we arrive at another half-yearly milepost and begin another volume, the Forty-Sixth. How rapidly they pass! How monotonous they become! at least to the editor who fain would seize these passing timemarks as occasions for getting a little closer to the reader and perhaps making another "Appeal". O how you dread it! if you read it at all, but, "Gentle Reader", if the reading is tiresome what do you think of the writing of it. Can you not afford to stop at least at the beginning of the year to ask yourself: "How is it going with UNITY?" "Who makes the wheels go round?" The wheels have been kept going for nearly twenty-three years. Men come and go, issues rise and pass, subscribers begin, renew and discontinue but UNITY goes on, for what purpose its twenty-two and a half years of life must testify and with what success let the reader answer. How many of the eyes that perused the greeting of the first volume in 1878 will look upon this salute of the forty-sixth volume in 1900? It would be interesting to know how many subscribers have stood by us for better or for worse for these twenty-three years.

When a subscriber tires of UNITY for any reason he tells us so and asks us to discontinue. Those who like it generally pay their money and say nothing. In the time of stress to whom will we turn if not to our friends? Are there not fifty possible subscribers waiting to know of UNITY, to take the place of the fifty subscribers who knowing it too well have stopped it? If so, who but you the loving and the loyal reader can help us find such? Is there no one within your reach who is today where you were when you first heard of UNITY?

September is the time to work out the good intentions formed during the vacation.

Will you lend a hand on UNITY? We need a new subscriber. You cannot find one? Some day UNITY may discover that it cannot live without that subscriber. When it does whose fault will it be?

But perhaps its death will be a relief and a blessing too!

UNITY

VOLUME XLVI. THURSDAY, SEPTEMBER 13, 1900. NUMBER 2

Society notes from London recognize the continued depression in high life caused by the Boer war. So many are mourning relatives killed that entertainments are few and marriages are infrequent.

London dealers in photographs are burdened with an overstock of pictures of the English heroes of the Transvaal. These pictures do not sell as well as the manufacturers expected. Baden Powell leads the market. Lord Roberts is second in demand among the buyers of photographs. War has yet failed to furnish the face that will supplant in English affection the "Grand Old Man" whose counsel was ever for peace.

The last sensational item in the commercial world would seem to be the pushing of American coal into foreign markets. W. P. Rend, of Chicago, now in Paris, is reported as having made extensive sales of American coal to French and Russian navies. If the principle of protection is justifiable anywhere it would seem as though it ought to apply to the conservation of fuel, which in the absence of some new discovery is an estimable quantity. The money received for American coal in 1900 will not save the freezing in 2000. A million people will starve in India this year that might have been kept alive by the breadstuffs that have been exported from India within the last year in order to secure the higher prices of a European market.

The Big Four and the Chesapeake & Ohio railroad systems promise to lead in a sanitary reform in the construction of passenger coaches. Plush, carpets and elaborate carvings are to go. Hardwood floors, plain surfaces, simple though elegant interiors are to take their place, so that there may be fewer places for the deadly microbes to sequester themselves. There is to be better ventilation, sterilized water and individual paper cups for the drinkers, and all this will prove to be good art as well as good economy and good sanitation. There is no more fallacious assumption in the practical life of to-day than that in which so many of the prosperous rest, i. e., that elegance is a matter of cost and that expensiveness is a condition of taste. The costly dress is not necessarily a beautiful dress, and the expensive house is not necessarily an attractive home.

The telegraph announces the arrival in London of a new manuscript from Tolstoi, entitled, "The Slavery of Our Times." It is said to be a further and fuller discussion of the principles laid down in "What To Do," published some ten years ago, a book so significant that it called from Jane Addams the remark, "I am in the habit of dividing people into two classes, i. e., those who have read Tolstoi's 'What To Do' and those who have not." This great Russian says in the introduction that the conclusions arrived at in "What To Do" are still his conclusions and that this book recognizes new elements in the problem. He says further, "The fundamental idea of both books is the negation of coercion. This negation I learned and understood from the gospel expressed most clearly in the words, "Ye have heard it said, an eye for an eye, etc., etc."

The direction in which the mind of the new superintendent of schools for Chicago is going may be indicated by his recent recommendation to the board that less attention be given to the technical "Readers" which may be in use, and that the boys and girls be carried more often to the classic things in English literature as found in their entirety and in their proper settings. We hope his recommendations will be adopted and that we may have an end to the rendering of the great English classics into words of one syllable. Below we give a list of such classic readings recommended to the board. Any of these are good enough for us in their present condition, and we do not want "Enoch Arden simplified," the "Gettysburg Speech made easy" or the "Tales of a Wayside Inn retold for third-grade pupils."

King of the Golden River.	Orations of Webster.
Pied Piper of Hamelin.	The Great Stone Face.
The Minotaur.	The Snow Image.
The Pygmies.	The Great Carbuncle.
The Dragon's Teeth.	Enoch Arden.
The Merchant of Venice.	The Deserted Village.
Midsummer Night's Dream.	Snow Bound.
Evangeline.	Lincoln's Gettysburg Speech.
Lays of Ancient Rome.	Tales of a Wayside Inn.
The Courtship of Miles Standish.	Tales of the White Hills.
Christmas Carol.	The Lady of the Lake.
The Cricket on the Hearth.	The Raven and Other Poems.
	Debates of Webster.

The desire of the veterans of the war for the union to lay the foundation of a just estimate of that great war in the minds of the school children North and South is a legitimate one, and the action taken at the recent encampment held in Chicago is interesting. But we do not share the anxiety concerning this matter manifested by some members of the G. A. R. It is natural that the survivors of the "lost cause" should be anxious that their children should learn their side of the story and the valor and fortitude, the self-denying consecrattion developed on their side entitles them to such a privilege. If the school books of the South should be wrong in their philosophy of history they will still be right in their exaltation of the heroic life. The cause of slavery which, unwittingly, was the cause of the South, has been so successfully lost that there is no danger that it will ever arise again in that form. The triumph of the Union was so decided on that plane that the battle was won forever. Time is the only writer of accurate history, and the survivors who wore the blue as well as those who wore the gray can afford to wait for time to write that just history which is the

desire of both. The question in the South today is not so much what kind of textbooks are used as the question of using some kind. Let there be schools in the South. Let history be studied in any light. Let there be enkindled an enthusiasm for knowledge of any kind by any hand and all other good things sought after by the veterans will come.

Artemus J. Haynes.

Chicago was just learning to love this name and to know the persuasive face of him who bore it, the young minister who some three years ago took up the work laid down by Dr. Gunsaulus as pastor of Plymouth Church.

Plymouth Church is one of the churches from which Chicago has much to expect, the leading Congregational church on the South Side, a church which represents untold millions of wealth and a fair amount of the brains and intelligence of Chicago. Its pulpit has always been a notable one, hence the announcement of Mr. Haynes' resignation has more than passing significance, and the cause that led to it, a serious nervous collapse, one that awakens wide sympathy and far-reaching regret, particularly to those who see back of the ill-health the cause that led to it, for it is an open secret that Mr. Haynes undertook the mighty task not only of reconstructing his own faith but also of reconstructing the organization over which he presided, in harmony with the new thought. So there is far more truth than we are accustomed to expect in the display lines in the Chicago daily that run:

"Broadens creed; loses health;
After Converting Church to More Liberal Faith!"

Dr. Gunsaulus accustomed those who sat in the pews of Plymouth Chuich to radical utterances. They were prepared to receive an unexpected dose of heresy 'most any time, but Mr. Haynes was not content with an equivocal position. He conditioned the acceptance of the charge upon the formal acceptance of a more open door to the church. This more open position was not adopted without opposition and for months the friends of a freer interpretation of religion awaited the outcome of the issue. Mr. Haynes, young, ardent, sensitive, scrupulous, held himself to the task. He did not yield; he did not run away. He won the parliamentary victory; he was fast winning the spiritual one when his health gave way, not without cause and not to the surprise of his friends. It is written down "ill-health." The doctors call it "nervous prostration." The newspapers moralize over it as "overwork," but everybody acquainted with the facts knows that here has been enacted one of the tragedies of thought. A soul has been caught in the pangs of growth; liberty has demanded its price. Conservatism and convention have assessed their taxes in full and Mr. Haynes has paid them, though he has bankrupted the exchequer of health.

The retirement of Mr. Haynes at this juncture is an event of far wider import than the loss of a pastor by a South Side parish. Mr. Haynes was occupying a strategic position of vast importance to Chicago. It would seem as if for once wealth was about to make common cause with progressive ideas and that social position and prestige were ready to undertake the experimental work that belongs to the advance line. Mr. Haynes had exposed the ghastliness of church pretension, discovered the rottenness of conventional piety and pretentious Christianity. He had discovered that the old church on Michigan avenue had but little justification to be in the old ways, and he had the courage to say so. He had clearness of vision to see that there was possibility of new work or of doing the old business in a new way at the old stand, and he was bending himself to the task of inaugurating that new work or at least of installing the new method when the overstrained valves gave way and the engine had to be withdrawn and run in for repairs. Experts say that nothing less than two years can restore the damage and that an utter escape from all sense of responsibility is one of the conditions of restoration. So the interesting position; nay, the great vantage ground won by Mr. Haynes is for the present lost.

We grieve over the ill-health of our neighbor and friend, but we rest in the confidence that youth and high purposes and intelligent science will restore him to his usefulness and he will find his work. But for Chicago we grieve still more, for it is so seldom that providence permits us to see "the time and the place and the loved one all together."

The next move of Plymouth Church will be watched with interest. Will it, as is too often the case with religious bodies, be frightened with the advance, avail itself of this chance to slip back, seek a more conservative leadership and try to wrap itself round about with more respectable conservatism and more conventional orthodoxy? Or will it, mindful of the vantage gained, push forward, seek a new leader, dare live up to the last vision and consecrate its great resources to great experiments and occupy the great vacant space there is left in the spiritual domain of the South Side?

Well done, Haynes! We are sorry to part with you, but UNITY will go with you into your temporary exile, will wait for your return and will rejoice in the added strength that is to come to you.

Well done, Plymouth Church! You have done so well we shall look for you to do better and prove that there is vitality in your dollars, virility in your culture, prophecy in your religion. Go forth and apply the great principles that have been revealed to you from time to time on the mount of vision.

Mr. Haynes is still a young man but thirty-one years of age, but he has passed from a Maine farm through the varied experience of a bell boy, porter, watchman, steward and clerk at hotel. He has cut logs in the Maine woods, harvested ice on Maine rivers and fished on the Newfoundland Banks. He served an apprenticeship at plumbing, learned the carpenter's trade and has been reporter, advertising agent and editor of a daily paper. He has studied at the Universities of Denver, Boston and Harvard, and still he has more to learn and he realizes it. Therein lies his promise. Now let Plymouth Church prove that churches can grow as well as ministers.

The following is the extract which the Chicago Tribune gave from Mr. Haynes' last word to his parish in a sermon on "The Gospel of True Beauty," a sermon which was read for him by a brother minister:

"Beauty is coming back to our religion," said Mr. Haynes. "As a literature the Bible is full of beauty and of moral teachings. It abounds in myths, legends, and all forms of literary expression. The Bible has been seriously misused because the church has not taken it for what it is, a literature like others. In other literatures we teach our children that the myths and legends are the fancies of a primitive people. It is a pathos and a tragedy that the beauty of the Bible is being obscured by the teaching that it must all be believed as actual history.

"Some day I trust the church can read the Bible for what it is, a piece of literature, better than others because it contains more of the best literature."

GOOD POETRY.

The Manly Heart.

Shall I, wasting in despair,
Die because a woman's fair?
Or my cheeks make pale with care
'Cause another's rosy are?
Be she fairer than the day
Or the flowery meads in May—
If she be not so to me
What care I how fair she be?

Shall my foolish heart be pined
'Cause I see a woman kind;
Or a well-disposed nature
Joined with a lovely feature?
Be she meeker, kinder, than
Turtle-dove or pelican,
If she be not so to me
What care I how kind she be?

Shall a woman's virtues move
Me to perish for her love?
Or her merit's value known
Make me quite forget mine own?
Be she with that goodness blest
Which may gain her name of Best;
If she seem not such to me,
What care I how good she be?

'Cause her fortune seems too high
Shall I play the fool and die?
Those that bear a noble mind
Where they want of riches find,
Think what with them they would do
Who without them dare to woo;
And unless that mind I see,
What care I though great she be?

Great or good, or kind or fair,
I will ne'er the more despair;
If she love me, this believe,
I will die ere she shall grieve;
If she slight me when I woo,
I can scorn and let her go;
For if she be not for me,
What care I for whom she be?

—*G. Wither.*

My Songs Are All of Thee.

My songs are all of thee, what though I sing
Of morning when the stars are yet in sight,
Of evening, or the melancholy night,
Of birds that o'er the reddening waters wing;
Of song, of fire, of winds, or mists that cling
To mountain tops, of winter all in white,
Of rivers that toward ocean take their flight,
Of summer when the rose is blossoming.
I think no thought that is not thine, no breath
Of life I breathe beyond thy sanctity;
Thou art the voice that silence uttereth,
And of all sound thou are the sense. From thee
The music of my song, and what it saith
Is but the beat of thy heart, throbbed through me.

Richard Watson Gilder.

Ode to Evening.

If aught of oaten stop, or pastoral song,
May hope, chaste Eve, to soothe thy modest ear,
Like thy own solemn springs,
Thy springs, and dying gales;

O Nymph reserved—while now the bright-haired sun
Sits in yon western tent, whose cloudy skirts
With brede ethereal wove,
O'erhang his wavy bed,

Now air is hush'd, save where the weak-eyed bat
With short, shrill shriek flits by on leathern wing,
Or where the beetle winds
His small, but sullen horn,

As oft he rises midst the twilight path,
Against the pilgrim borne in heedless hum;
Now teach me, maid composed,
To breathe some softened strain

Whose numbers, stealing through thy dark'ning vale,
May not unseemly with its stillness suit;
As musing slow I hail
Thy genial loved return.

For when thy folding-star arising shows
His paly circlet, at his warning lamp
The fragrant Hours, and Elves
Who sleep in buds the day,

And many a Nymph who wreathes her brows with sedge,
And sheds the freshening dew, and lovlier still,
The pensive Pleasures sweet,
Prepare thy shadowy car.

Then let me rove some wild and heathy scene;
Or find some ruin, midst its dreary dells,
Whose walls more awful nod
By thy religious gleams.

Or if chill blustering winds or driving rain
Prevent my willing feet, be mine the hut
That from the mountain's side
Views wilds and swelling floods,

And hamlets brown, and dim-discover'd spires;
And hears their simple bell; and marks o'er all
Thy dewy fingers draw
The gradual dusky veil.

While Spring shall pour his showers, as oft he wont,
And bathe thy breathing tresses, meekest Eve!
While Summer loves to sport
Beneath thy lingering light;

While sallow Autumn fills thy lap with leaves;
Or Winter, yelling through the troublous air,
Affrights thy shrinking train,
And rudely rends thy robes;

So long, regardful of the quiet rule,
Shall Fancy, Friendship, Science, smiling Peace,
Thy gentlest influence own,
And love thy favorite name!

—*W. Collins.*

The Bells of September.

Over the round earth comes swinging,
Chiming and rhyming and strong,
Something like wonderful singing,
Singing of wonderful song.

From land to land now it goes beating,
Beating from mountain into glen,
From seacoast to prairie 'tis fleeting,
From prairie to seacoast again.

The little lad hears it, and straightway
He tucks his book under his arm,
The little lass runs through the gateway
To answer its joyous alarm.

Out of the east it comes swimming,
This sound like a wonderful song,
With a murmur of melody brimming,
Hear it, ding-dong, now, ding-dong!

Oh, what shall we have to remember,
In the long days from New Year to Yule,
So sweet as the bells of September,
The world over, ringing in school!

—*Harriet Prescott Spofford in The Independent.*

Education of Farmer's Daughters.

It is a commonplace remark that the best life of our cities is constantly being recruited from the country. This remark is commonly supposed to apply to men, and we often see statistics showing how, in every large city, the leaders of thought and action, the great merchant princes, the great organizers of social, commercial and political forces, are those who began life upon a farm or in the country village that was in close contact with the farming community that flourished around it. It has not so often been remarked, but I am sure it could be shown to be true, that the most forceful, useful, sensible and attractive women in the best social life of to-day in our larger cities and towns are those whose early life was passed in the country; educated daughters of good, substantial farmers, progressive enough to give to their daughters, equally with their sons, the advantages of school, academy or college.

Almost by instinct the practiced observer can single out, in any society, the women who were, as we significantly say, "raised in the country." In the first place there is generally a finer and more generous physical development, an amplitude of chest and waist that somehow suggests good health, good humor, a quality of motherliness, of generosity, of capability that attracts as scarcely any other characteristics do. It is to such women that weaker ones instinctively turn for guidance, for sympathy, for leadership when leadership is needed; and seldom is such instinct disappointed. There is a quality of primal strength, of ingrained nobleness and incorruptible principle in such women that gives them a power far beyond and above that of any leader of mere rank or fashion.

What was the scope of the education—what the curriculum of the school that produced such women? If we knew it, would not every bright, aspiring farmer's daughter seek to avail herself of similar advantages? Allow one, who has for many years been a teacher of girls and a close observer of their development, to assure our farmers' daughters that it is not any special school or course of study. It is the girl herself and her appreciation and appropriation of the advantages that were within her reach, or that she struggled for and attained at great cost of self-sacrifice. Of these noble, admired, and—best of all—beloved women who began life as farmer's daughters, and rose to the highest positions of usefulness and influence, many had only what we call "a common school education." Some had one, two or three years at some academy or obscure boarding school; some had the advantage of a full college course, either through the ability and willingness of their parents to furnish the means of going through college, or through their own efforts—working their way through—just as their brothers were sometimes obliged to do. But whether educated in common school, academy or college, these truly noble and successful women had certain characteristics in common which I will try to describe, and which may serve as suggestions and aids to farmers' daughters—or in fact to all girls, no matter what their station and circumstances in life—as to the essentials of educated and cultivated womanhood.

In the first place they had a desire for and an ambition to acquire a good education. Without such desire and ambition no girl can become well educated; not though she be placed in the best schools or surrounded by advantages that may be almost forced upon her. Possessed of this desire, in the second place, they had an industry and perseverance that prompted them to avail themselves of every opportunity for study or for intellectual culture. Hours and days were not wasted in listlessness or in the reading of trashy novels and trashier magazines or papers. In the case of many of the women of whom I have spoken their main education was obtained through good reading, and that in a day when good books were far fewer, costlier and more unattainable than at the present time. In fact, I believe it to be possible now for any girl or boy, possessed of industry and ambition, to obtain a good education through reading and study alone. There are so many courses of study prepared by our very best educators and published in numerous magazines and weekly papers of to-day, that no one need be without a good education who can spare a few dollars to subscribe for these papers or magazines and who has the industry and ambition to read and study them carefully. Of course there are great advantages in being able to go to a good school or to college. There are the advantages of personal contact with faithful and inspiring teachers and the stimulus of companionship and competition in recitation with other students; but a good education can be acquired by reading and study alone. In fact, I have in mind one noble and ambitious young woman who has had two years in one of the best Eastern colleges, and who has deliberately decided that she can and will complete the course alone, simply because she thinks she can do better and more satisfactory work in this way than in the college classes.

But mere book learning or extended courses of reading alone will never make an attractive and cultivated and useful woman. It is, indeed, quite possible to indulge a love of reading or study to an extent that is detrimental to usefulness and to character. All normal life in the home has active duties that cannot be neglected without detriment to personal character as well as to those around us. The effect of all reading and study should be to enable us to do whatever work is ours in the best manner and by the best methods possible. To none is the knowledge of the best methods of work so valuable as to the farmer's daughter. Whether her work be in the home, in the garden or the dairy, or whether it extends to the larger work of organizing and superintending the productive work of the farm in general, her knowledge gained from books and study or from lectures or courses in schools, should be made practical in its application. Her studies in domestic science should enable her to have a greater variety of better cooked food, a neater and more attractive table, quicker and better methods of house cleaning and dish washing than would be possible with less education in the chemistry of cooking and cleaning. So of every department of work on the farm that may fall to her charge and oversight as is often the case when farmers' daughters have had presented to them the alternative of giving up the farm or carrying it on themselves.

Besides the practical results of education the educated farmer's daughter should be careful to cultivate graces of person and manner—not for occasions only but as a habit of mind and life. In these days of inexpensive goods the farmer's daughter can always appear neatly and tidily clad so that whatever her work she will not be unpresentable to the unexpected caller. Whittier in his poem, "Among the Hills," gives us charming pictures of the farmer's daughter, beautiful in her daily work.

> The sun-brown farmer in his frock
> Shook hands and called to Mary;
> Bare-armed, as Juno might, she came
> White-aproned from the dairy.
>
> Her air, her smile, her motions told
> Of womanly completeness;
> A music as of household songs
> Was in her voice of sweetness.
>
> An inborn grace that nothing lacked
> Of culture and appliance—
> The warmth of genial courtesy,
> The calm of self-reliance.

It is a great advantage to the farmer's daughter if she can have instruction in music to an extent that will enable her to play and sing sweet, simple music—the only kind that really has any place in the home—and to have such instruction in art as will enable her to appreciate beauty of form and arrangement and combinations of color. The farmer's parlor ought to be one of the most restful and beautiful places in the world, and it can easily be made so if all unsuitable furnishings are resolutely banished, and walls and floors combine simplicity and harmony in coloring and contents. There are so many beautiful pictures nowadays within reach of the most moderate purses that it seems a great pity to see on the walls of the farmer's parlor (or of any parlor for that matter) the glaring atrocities of form, color and frame that too often disfigure them. Even short courses in the study of art, of drawing and color will open the eyes of any young woman to discern the possibilities of beauty in the simplest household decoration. Such study will also teach us to banish much of the expensive ugliness in furniture, especially in upholstered furniture, and of useless, dust-catching bric-a brac that too often make parlors something to be shunnel rather than desired as a meeting place for rest and the entertainment of friends.

If with the advantages that I have outlined for the farmer's daughter she have added gentle, beautiful, courteous manners, there is no reason why she may not be the peer of any lady in the land, no matter how superior may have been that lady's opportunities for study and culture. And what lies behind beautiful and courteous manners? Always a kind heart, an unselfish disposition, respect and reverence for age and for goodness, modesty, cheerfulness and refinement of speech. To sum up and quote again from Whittier's description of the educated woman on the farm

Flowers spring to blossom when she walks the careful ways of duty;
Our hard, stiff lines of life with her, are flowing curves of beauty;
Our homes are cheerier for her sake, our dooryards brighter blooming,
And all about the social air is brighter for her coming.

HELEN E. STARRETT.

Good Boer Shooting.

The utter demoralization wrought by war is seen nowhere more clearly than in the exultation over the cruel deaths of enemies. Many people who, if they are not especially noted for tenderness or sympathy, are not in reality bloodthirsty above all others, show an almost diabolical pleasure in the slaughter of those with whom their country is contending. The dispatch of Lady Sarah Wilson, given a few weeks ago in the daily papers, is a case in point. After the relief of Mafeking, and when the besieged garrison was still in pursuit of the besieged, she wrote with frightful flippancy, "That they were having almost the best Boer shooting of the war."

That a woman, herself just released from the tortures of a long siege, could find it in her heart to exult over her enemies in so heartless a manner is almost unbelievable, and we can only account for it by remembering how all the unholy passions of our nature are excited by the deadly drama of war.

During our war in the Philippines we have been repeatedly shocked by exhibitions of similar demoniac feeling.

Correspondents have absolutely gloated over the slaughter of the insurgents and written of horrible butcheries as though they were the pleasing spectacles of a public longing for amusement. When the Spaniards, educated by *auto-de-fe* and bull fights, displayed fiendish traits during the Cuban war we recognized cause and effect and thanked God we were not as these others were. But we have been taught in the most humiliating manner that God made of one flesh all the nations of the earth, and that we have among us the same revengeful hearts as have the older peoples of the earth.

That horrors must needs come in a time of war we all recognize. But woe unto him by whom more than the unpreventable horrors comes, be they American or British, Boers or Filipinos. Eternal infamy hovers over our own Andersonville, and the massacre of St. Bartholemew is a synonym for hellish outrage. Let us pray heaven that in closing up the South African war there be as little of unseemly exultation as is possible, and that not many correspondents will describe the Boer shooting as good. Realistic descriptions of the sufferings of war are not lacking in literature. He who craves them cannot do better than to read Homer's "Siege of Troy" or Tolstoi's "Sebastopol." These things are legitimate and ought to serve the good purpose of inspiring a terror of war and a strong purpose to do one's little all to prevent a resort to arms. Let us not educate the young to admire too exclusively military heroes, but let them be taught that war is hell; that bloodshed and mutilation and death are of its substance, and that wounds and agony and homes bereft of loved ones are its inseparable accompaniments.

Keep the shouting and the glory, the wreaths and triumphal arches, the war songs and the martial music as much as possible in the background. Above all do not encourage them to ride lightly and merrily like the heroine of Mafeking to the hunting of men.

HATTIE TYNG GRISWOLD.

Correspondence.

Dear Unity: When I left my home in Maryland, July 12, for Wisconsin, to attend the Tower Hill Summer School, I was convinced that it afforded an ideal method of vacation recreation. After five weeks of its inspirational teaching, the fellowship of the congenial spirits of the hill and the constant ministrations of nature, my conviction was fully confirmed. To my mind Tower Hill Summer School is an embodiment of the new spirit working through all educational mediums. Its aim is to impart *life* and its methods are *constructive* and *creative*. It is not given to analytical work, but synthetic; it does not separate and drive asunder, but unifies and binds together.

In the work with Browning, Emerson, Whitman, Hugo and the pre-Raphaelites this year the student was not subjected to dissecting-knife methods, poets and painters were not despoiled of their charms; rather, they became the mediums of a new life-impulse, they enlarged the vision and liberated the spirit. Tower Hill is not so much concerned with catching the *name* of things, as it is with the discovery of the *soul* of things. It aims not to give an out-pouring of knowledge, but to make possible an in-growing of wisdom. Hence, the scientific work it offered us was carried on in the same constructive and creational spirit. From tiny insect to bird and reptile, from wayside flower to tallest tree, the soul was quickened to the pulsing of nature's subtle harmonies.

Verily, 'tis that "finer harvest," that "second crop," which Tower Hill yields its visitors. Hoping to be there again, EMMA GRANT SAULSBURY.

Ridgely, Md., Aug. 31, 1900.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

Intermediate Prophecies in the Time of the Captivity.

I.

EXALTED CONCEPTIONS OF THE DEITY.

We are led to think that the kernel of the thought or sentiment of Judaism in its highest form reached its culmination in the period of the "Exile" or the Captivity. Much of what pertained to the Jewish Church may have come in afterwards. But we are speaking now essentially of the *religion* of Judaism. It is to borne in mind, however, that we mean by the time of the period of the Captivity, not just the fifty years between the final destruction of Jerusalem in 586, and the first return of a group of the captives fifty years after when Babylon was conquered by Cyrus. But rather we have in mind the whole epoch from 586 covering nearly a hundred and forty years down to the return of the group of captives with Ezra; inasmuch as the point of religious development remained probably in Babylonia long after the first return of some of the exiles. Hence we hardly think of Judaism centered once more in Jerusalem until about the time 444 B. C., nearly a hundred and fifty years after the destruction of that city.

It cannot be said perhaps that anything exactly new comes out in that period of captivity; but rather that the tendencies previously inaugurated finally work out their course in the minds or hearts of the Jewish exiles.

Supreme above everything else, we are aware that a conception of the Deity got its final high form owing to the separation of the people from Jerusalem and the overthrow of that city. The grand change was manifest, as we discovered, in the prophecies of Jeremiah, who went through all the experiences of the attack and sad overthrow of Jerusalem. Had that city survived, it is doubtful whether Judaism could have thrown off a certain materialistic aspect of Deity, as if His abode were in a particular spot on earth, or within the walls of some special building. The anthropomorphic attitude would have gone on in spite of the teachings of the prophets, as if God were somehow a human creature of vast dimensions, occupying a portion of space somewhere.

Our first attention therefore might be to certain prophecies on this subject, appearing during that long period of the Captivity, and for the most part among the exiles in Babylonia—although these prophecies are scattered as fragments in various documents.

It might be well therefore at this point in investigating the religion of Judaism through the prophets, to examine a little more carefully into the development of the God-idea, as we are now coming to its culmination in Judaism. There is a great deal said, as we know, throughout the Old Testament, concerning the "ark," which was assumed to have been in the hands of Moses in Egypt and brought to Palestine by the Israelites. We are forced to assume that it was originally regarded as the actual abode of the God Yahweh. It was treated somewhat as uncivilized tribes would treat a fetish, although it could not have had a definite human shape. Yet it was to all intents and purposes an idol, and was worshiped just as surrounding nations worshiped their idols. It meant to the early Israelites precisely what the wooden idols or images of Deities meant to the Gentile races.

In order to bring out the early feeling with regard to this ark, as being either a Deity or the actual space where the God Yahweh resided, it would be well to go back and read certain passages from the traditions of earlier days, to be found in 1 Samuel. Take chapter iv from that book, beginning with the middle of the first verse and read down through verse 18; then turn over to chapter v, reading the whole of it, and also the whole of chapter vi, through the second verse of chapter vii. Now, we may take it for granted that as long as there was any such feeling with regard to that box of wood, there could be no hope of a higher conception of the Deity. This was out and out idolatry, worship of wood and stone such as the later prophets were violently condemning. The period described in this paragraph was three to four hundred years before the first appearance of the great prophecy in Amos and Hosea, as it was also before even the establishment of the kingdom under Saul and David. We are back in the primitive conditions among the Israelites.

To appreciate what a change had taken place, it would be well for us now to turn to another famous passage in the Bible, seemingly having been written or spoken scarcely more than a hundred years after, in the time of Solomon. We remember that this king was privileged to build the first great temple to Yahweh at Jerusalem. We turn now to chapter viii of 1 Kings, where we come upon the story of the dedication of the great temple, and the prayer of Solomon at the time of this dedication. It is a wonderful passage, and astonishes us by the contrast with what we have just read, which showed the attitude of the people toward the ark of Yahweh. But let us put aside all prejudices and carefully read word for word the whole prayer, watching it and making out the striking points which appear in the evolution of Judaism and the beliefs about God. Begin with verse 22 and read down through verse 53.

What shall we make of the extraordinary statement of Solomon at the very time when he was completing this temple, warning the people to the effect that Yahweh's actual abode was not in that building, as he says in verse 27? Even the earlier great prophets hardly arose to that conception. If Solomon had thought it, we are forced to assume that he would not have said it aloud, in fear lest it might take away from the awe of the people for the temple itself. Not only that, but is it not a little peculiar, the reference we have to the "stranger" in verses 41, 42 and 43, when we know that the tendency was to be in the other direction for a time, and a sense of rigid exclusiveness was to be fostered, even by some of the great prophets? Furthermore, what are we to say with regard to the reference to the people being carried away captives in verses 46-50. Was it a time to hint to the people that Jerusalem might after all be overthrown and the Israelites carried away captives? Was not the great Isaiah, hundreds of years afterwards, to proclaim that the temple itself would stand in spite of the onslaughts of enemies?

All this, however, is plain when we understand that the Books of the Kings were drafted or compiled along about the time of the Captivity, either just before or during that period, and that this special prayer was undoubtedly inserted by the compiler. We are forced to look upon it, therefore, as a phase of the *prophecy* of Judaism, and perhaps even one of the striking documents of the Captivity. In this we are able to understand at once how it is that such words could have been attributed to Solomon with regard to the abode of Yahweh, the God of Israel. We have reached a high spiritual standpoint, which, however, came only after hundreds of years of experience.

Again, note the changes coming about in the views concerning the "brazen serpent" which had been another "fetish" to the Israelites. Have read aloud the first account of its origin in Numbers xxi, verses 4-10,

which may have been written in the eighth century. Contrast this with the new attitude of the writers about the time of the Captivity two or more centuries later in II Kings xviii, verses 1-4. Here we have a clear recognition of the brazen serpent as an "idol" to the people of Israel.

Go back and read some of the accounts of the so-called "relapses" of the Israelites into idolatry as narrated in II Kings. Take for instance chapter xvii, verses 9-23; xxi, verses 1-15; as well as the various statements about "the children doing evil in the sight of the Lord." Looking between the lines we can see how the writers were reading the facts backward, from their own advanced standpoint. The condition of idolatry had been the natural state of the Israelites, and for a long while the great prophets evidently represented only a small minority of the people; and their triumph only came with the overthrow of Jerusalem. It is a long, slow growth from crude superstition to an exalted ethical monotheism.

As we have taken up this subject, probably the best course to pursue would be to complete it by reading some of the passages concerning the Deity, which we meet with in the other mighty prophet of the Captivity, the Second Isaiah. We desire to attach on to that speech attributed to Solomon, but belonging to this later epoch, some of these wonderful passages bringing out the same attitude of mind, and showing the grand culmination of Hebrew thought concerning Deity. Nothing perhaps in poetry or literature of the world reaches a more exalted standpoint than what we have in the first chapters of the Second Isaiah, beginning with chapter XL. Read from verse 12 of that chapter through verse 31. Then besides turn over a little further to chapter XLV and read from verse 6 through verse 9. These two chapters give us the culmination of the story in so far as the evolution of pure, supreme, spiritual monotheism is concerned. Here you have omnipotence and omnipresence; yet, as it were, not occupying space, but ruling the universe.

There is, of course, a good deal more to be considered with regard to the evolution of the God-idea than the spiritual phase. We have already pointed out other lines to be observed in the evolution, and shall emphasize them a little later when taking up a more complete study of the Second Isaiah. But before the fall of Babylon and the first return of the exiles to Jerusalem, this one point with regard to the Deity in his spirituality had been established, and Judaism as a religion had in this direction achieved its mission in the great purpose it was to serve for the whole human race.

Those who wish to make a special study of the God-idea in the Old Testament, are particularly advised to read the two works by Matthew Arnold, "Literature and Dogma" and "God and the Bible."

II.

THE PROPHECIES AGAINST BABYLON.

We are to remember that when Jerusalem was threatened and finally overthrown, and the Israelites went off as captives to Babylonia, the attitude of the prophets was: "You have got just what you deserved." Instead of pouring forth words of vengeance in the name of Yahweh against the enemies of Israel, the prophets took precisely the opposite attitude, that it was Yahweh himself who was moving the Babylonian king and that this king was acting like an instrument for the purposes of the God of Israel, in working out the punishment which the people merited. This was such an extraordinary standpoint, that we are hardly able to account for it. It represents one of the most epoch-making events in the thought-world of all human history. It was so contrary to what we should have expected, so contrary to what we should have looked for in human nature.

But while the Israelites remained in Babylonia, and a part of them became even more devoted believers in their God Yahweh than before, and attained to a higher degree of spirituality in their theories, they were more and more thrown in contact with materialistic religious worship among the people of Babylonia. After a time, we are sure that the Israelites would have begun to smart very severely under the yoke of the foreign country, to feel excessive restrictions, and by and by to begin more and more to long for the possible return to their native land. If the old Judaism held its own and the prophetic fire did not succumb, we take it for granted that it would reappear, and this time against Babylonia; and that is precisely what we find in various passages inserted throughout a number of the great prophets. For instance, we come upon two striking chapters in Jeremiah, L and LI; also another passage of the same character to be found in chapter XIII, First Isaiah. We have the best of reasons for assuming that none of these chapters were written either by Isaiah or Jeremiah. As far as we can make out, the great prophets did not begin to denounce in that way until they saw the cloud in the sky. There was usually some indication in their minds of what was coming. We remember how the prophecy in Amos started from the mutterings of the storm cloud on the horizon through the approach of the Assyrian armies. And just such a storm cloud was gathering on the horizon for the people of Babylonia. Perhaps it would be well to read aloud chapter XIII of the First Isaiah, beginning with verse 3, through to the end of the chapter. We see what vivid imagination went along with the old prophetic sternness among the Isrealites; into what detail they could go, what frightful pictures they could give. But it must be remembered that their pictures were simply taken from other events which they themselves had witnessed at other epochs. The intense realism, therefore, is not overdrawn. The kind of things which they promise are just the sort of things which were accustomed to take place in those days; the great point with the prophets being that they interpreted such events as occurring under the direct guidance of Yahweh, the God of Israel.

Although the two chapters in Jeremiah are somewhat long, if the class could find time, it might be well to read the whole of chapters L and LI of Jeremiah. Perhaps the tedium could be broken a little by some discussion as the reading goes on, calling attention to special points. One fact we have to notice, and that is that the prophecy with regard to the destruction of the city was not at that time fulfilled, although, of course, it all came true later on. But as a matter of fact, Cyrus did not destroy Babylon after conquering it. A favorite picture, however, in modern times is that of the old cities such as Babylon and Nineveh in ruins, and wild beasts, such as lions, roving in and out, making those ruins their abode or dwelling place.

When these passages have been read, it might be pointed out how they were written not merely to express a spirit of righteous indignation toward the iniquities of Babylon; but also as an incentive in stirring up the ambition of the Israelites with hopes of the time when they might go free and return to Palestine. These wonderful chapters in the prophecies against Babylonia are an introduction to the grandeur of the Second Isaiah. We are on the verge of our study of the Messianic Expectations, the promises of the Millennial Kingdom; and they reach their noblest point in the Old Testament in that portion of the Bible which amongst scholars goes under the name of the Second Isaiah.

The Second Isaiah.

I.

We turn now to those chapters commonly entitled the Second Isaiah. This is not to imply that all this part was written by one author. In point of fact, as soon as we turn to our Polychrome Bible, we are upset in such a theory at once by coming upon perhaps five or six different colors. Apparently all we have as starting from the one author under that name would be the most of chapters XL through XLVIII. No other portions appear to be under the dark red color, which in this version stands for the Second Isaiah. But these eight chapters of themselves are enough to make any book immortal, and give us the very cream of the entire Old Testament. In them we find the exalted conception of spirituality for Yahweh the God of Israel, the passage which we have already studied. But most of all, we come on the grand portraiture of the Messianic Kingdom in the promises of a restoration for the Israelites.

While, however, these eight chapters are the only ones definitely attributed by the editor of the Polychrome edition of Isaiah to the one author; yet for the average reader there is a certain unity of sentiment running nearly through the whole twenty-six chapters from the XL to the end. The scholar takes them apart. But most of us would be inclined to read them straight through as if voicing one spirit.

Probably it would be the best way to at least treat those portions which belong to the period of the Captivity, as all in one book, reserving for future study only those which are regarded as having been written after the later establishment of the Jewish church under Ezra at Jerusalem. This might take us down somewhere to about chapter LX, although the teacher must watch pretty closely the colors in the Polychrome Bible. Some of the later passages near the date 444 B. C. may have been written in Jerusalem.

But in this Second Isaiah there are three phases we wish carefully to examine. In the first place, there is the immortal LIII chapter, which in some respects is the most celebrated passage in the Old Testament. For centuries it was regarded as a definite prophecy of the Messiah. And tradition has ascribed it in that way, because it sketches so remarkably in many ways the actual story of the life and death of Jesus. But the scholars would be few who now accepted any such interpretation of it. The Messianic element is not there at all. Whatever thought the author of the chapters in the Second Isaiah may have had with regard to the coming of a Messiah, it was not of the kind mentioned at this point.

But it would be a mistake to read this chapter alone by itself. It goes along with several other short passages as probably having been written by a separate author and passes under the name of "The Servant of Yahweh." Read aloud, therefore, the first four verses of chapter XLII, continuing with the first six verses of chapter XLIX, also verses 4-9 of chapter L, verses 13-15 of chapter LII, and then the whole of the grand LIII chapter. All these passages might be read continuously, in order to see how far they voice one spirit. In them we would seem to have come upon what certain of the higher-minded among the Israelites recognized as the clew to a certain problem which must have troubled many of them. It was the old question why the innocent suffer with the guilty. Here we have the suggestion of vicarious sacrifice. The passage, of course, is so old that we may not be able to interpret it in the fullest sense. But it is on the one hand the suggestion to those who have suffered and yet been innocent, how they are of service to the great cause; how through them Yahweh works out his purposes for good, and that they receive a certain reward as being chosen by Yahweh for this purpose as his instruments. This is the dignity they can attach to themselves, and the comfort they may feel for their sufferings. But more than this, there is also a suggestion perhaps as of Israel being also such a vicarious sufferer, with a possibility of the Israelites also, in the same way, to be a blessing to the human race by means of what they had gone through; and that it was their dignity to have been chosen out by Yahweh as the sufferers, so that mankind might reap the benefit. The author is undoubtedly speaking in the language of symbols.

I should especially read the passage on this subject found in the notes of the Polychrome Version at the bottom of page 185 and the top of page 186, running as follows, with reference to the LIII chapter.

"The climax of the poetical oracles on the *Servant*. A fuller description than before is given of the sufferings of the Servant. The chief stress, however, is not laid upon these, but upon the announcement of his glorification. When this prophecy is fulfilled the whole world will be astonished, and the prophet hardly ventures to let it cross his lips, even among his own disciples, fearing to make too great a demand upon their faith. He accompanies it with a sketch of the sufferings of the Servant (for which he and his are, he feels, partly responsible), not merely for the sake of the heightened contrast thus produced, but to explain the divine purpose in permitting, or to speak more boldly and more correctly, in causing those sufferings. The expressions used of a more individualizing character than ever before, and suggests that the writer must have been thinking of some famous martyrs, such as Job, whose story in some form was probably already in existence, and the Prophet Jeremiah, whose death may be referred to in Zech. 12, 10 (post-Exilic) as having brought guilt on the community. They remind us of some Psalms which have often been ascribed to Jeremiah, but which are better regarded as Psalms of the personified community of faithful Israel, written at a time when the life and fortunes of Jeremiah seemed like a picture of the life and fortunes of Israel. Of these Psalms the most striking are Psalm xxii and Psalm lxix, and the former in particular is strikingly parallel to Isaiah liii, both in the singular prominence of the individualizing features, and in the spiritual perfection of the character portrayed. Both compositions refer, not to Israel as a whole, but to Israel in so far as it embodied the Genius of Israel—i. e., to the prophetic teachers (e. g., Jeremiah) and their disciples. These noble Israelites were not indeed perfect, but the Genius which inspired them *was* perfect; and it was in virtue of this that they could prevail. In them, to the eye of faith, the Genius of Israel preached and suffered, and, in spite of appearances, overcame. Their sufferings (whether they always culminated in a violent death or not), meekly borne, were profitable (see note 120, on lii, 4) to the whole community. They prepared the way for others to fulfill Israel's grand mission to the world at large."

The second phase of our study in this book would take us to the Prophetic Outlook, or to those passages pointing so vividly to the future and which have been considered as visions of the Messianic Kingdom. The most striking point we come upon, is, that so far as any *person* is concerned, who is to lead or bring about the result, it is not a Israelite, not a descendant of David, but a Gentile. In fact, the Messianic Kingdom is sketched by the Second Isaiah, not with reference to a personal Messiah at all, as we now know.

But we are back once more to the attitude which had been taken with regard to Babylonia by one or more of the other prophets when they assumed that Yahweh was using the king of Babylon for divine purposes. So now, with the knowledge of a storm cloud on the horizon from another people with their leader, this new

prophet sees, as did the author of those passages we have already read from Jeremiah and the First Isaiah against Babylon, that this other leader was to be the agent of Yahweh now in punishing the Babylonians and setting the Israelites free. It was the great Cyrus who was coming. We turn therefore and read verse 25 of chapter xli, and then the first four verses of chapter xlv, and afterwards from the same chapter verses 11, 12 and 13. Here we have the definite proclamation of the writer as to the man who is to come, take the lead, conquer Babylon, and allow the Israelites to go free and return to Palestine. All this took place in actual fact later on. It may be that the prophet knew what was the custom of Cyrus, because we are aware that it was his method in his conquests to allow the peoples who had been held captives by the king of Babylon to return to their former homes. What he did for the Israelites was what he was doing for many other races.

But at any rate, we see how all the hopes fostered in former years or former centuries must have begun to take vivid shape at this moment in the minds of the Israelites, with the possible approach at least of a great change in the overthrow of Babylon.

At this point, therefore, we may begin to read the definite prohpecies with regard to the hopes held out, beginning with the first verse of chapter xl down through verse 11, and then continuing with the beginning of chapter xlii through verse 16; and afterwards the first nineteen verses of chapter xliii, and along with this might be read the utterances of this special prohpet with regard to the fall of Babylon in the whole of chapter xlvii. We have come, in all this, upon promises of the most definite kind; upon the most glowing hopes or the most glowing assurances with regard to relief and restoration; along with the most exalted conception of the majesty, oneness and supremacy, and spirituality of Yahweh, the God of Israel.

These pictures of hope and promise in the second half of the Book of Isaiah are so brilliant and unusual, however, that it would be well to read more of them and get more into the spirit of them, even if so much of it may grow rather tiresome. A number of the passages ought to be committed to memory and recited aloud, instead of being read from the book. This should be done with the whole paragraphs concerning the "Servant of Yahweh," ending with the liii chapter; and it should also apply to the whole of chapter xl down to verse 26. It would be well, therefore, to continue reading the later portions, which probably did not come from the very same author as the first eight chapters in this Second Isaiah, but which are pretty much in the same spirit, so that for our purposes they may be connected together. Have read aloud, therefore, the whole of chapter li and the part of chapter lii down through verse 10. This is more than prophecy, along with a number of the ensuing passages; it is music, verse, poetry and superb literature. One ought to go over it again and again, continuing with chapter liv and the whole of chapter lv. Parts, if not all of this, could be receited aloud. Let the members of the class close their Bibles and their eyes as well, and just listen to the splendid flow of words. nOe should take it in for the sake of the superb English to be found there, just as if one were listening to the finest passages in the prose or verse of John Milton. All these chapters should become so familiar that the lines may repeat themselves in one's memory. The members of the class are sure to come upon phrases, allusions of many kinds, throughout literature, in which certain of these verses or parts of verses will be introduced. It is hard to make any selections from such chapters. e have not only pictures Wof glowing hope, promises for the future; but the most beautiful conception of Deity, with all the elements not only of oneness and spirituality, but as the incarnation of justice and even of tenderness. Whatever beliefs people may hold with regard to theism, whether the persons be agnostic or even ateistic, or whether they be devout worshipers of this God Himself, there can be no question as to the beauty and power of these chapters.

The agnostic and devout theist may alike agree that a belief and trust in a God of this kind can certainly do no harm. The element of superstition had surely been weeded out in the minds of the authors of thse passages. Only one characteristic, perhaps, is introduced to mar their beauty or perfection. This feature is possibly the most noticeable in the other chapter, which should now be read, the lx, and also be recited aloud by some one who is able to do it justice. The unfortunate blemish, if we may go so far as to use that term in it, is the degree of self-exaltation on the part of the Israelites, with a certain relish which the author feels at the way all the nations of the earth shall be led to do deference to this special city of the Jews and to the race of people residing there. It was but natural that some of that feeling should arise, after all the sufferings the people had undergone. We should expect that a little of that desire should remain, even among the best teachers, that their persecutors should be humbled and made to do obeisance to those whom they had persecuted.

But the all-glorious feature of these chapters in the Second Isaiah, carrying them forward possibly beyond anything we have come upon before, it that the prophet had at last attained to the standpoint of a humanity, and of a God who was to be looked upon as a God for all mankind. It was no longer just the fancy of the race of the Israelites as the chosen people selected out for their own sakes by the favoritism of the Deity; but rather the far nobler conception of the Israelites as a chosen people selected out to be missionaries to all mankind, in taking to all mankind the God of Israel, Yahweh. We find, therefore, in these chapters of Isaiah, the beginnings of a more universal religion than in certain of the earlier prophets; the indications of a possibility of a world faith, the whole human race in the service of the one God, while Jerusalem and the Israelites were to be standard-bearers.

From this other attitude let the chapter lx be read over again, and we see that it takes on quite a different It may not be an actual city at all; but rather a spiritual kingdom of peace and righteousness, ruled over by one universal God. The chapter is susceptible of both these interpretations, and from the latter standpoint we have mentioned, it becomes a millennial hymn for all mankind. It is, in a word, a new Jerusalem for the whole world, and not simply for the race of the Jews.

This change is so important that it should receive the utmost attention, and be gone over very carefully. It was not to be the Judaism which would characterize the first great Jewish church to be established on the return of the exiles. It was an ideal too vast for any portion of the human race to take in and fully appreciate at that time. But that this prohpet or the authors of he latter part of Isaiah had some such conception of a world-kingdom, we are forced to believe.

Just when the latest chapters were written, if we assume them not to have come from the same author as the first eight chapters of the First Isaiah, we may not know exactly. But they may have come likewise from dreamers in Babylonia. This is more than likely, because we should fancy such gloing pictures to arise rather in the minds of those who were at a distance from the actual new Jerusalem which was slowly being built up once more in Palestine. The doctrine of exclusiveness, which had been so all-important to some of the earlier prophets, and the great standpoint of Deuteronomy, still held on to some extent in these later dreamers or idealists in Babylonia among the

exiles there. But as we see, it was taking new form. A few of them were seeing that they were to be exclusive not for their on sakes, but for the sake of the human race, and in order that they might be truly the standard-bearers of their God Yahweh, so that the whole race hight come to serve the one God.

In all these chapters from the second part of Isaiah we have not found much concerning what we should now call the Messiah or a Messiah, and yet these passages rank as the grandest pictures we have of a Messianic Kingdom. As we have pointed out previously, so far as any one person is held forth, it is Cyrus the stranger who was being used as an "anointed one" by Yahweh to bring about the result. We see, therefore, plainly enough that the emphasis of the Messianic Expectation was not on an individual, a person; but rather on Israel itself or the ideal kingdom which was to be brought about.

Read in this general connection on the "Captivity" the whole of Book vi in Ronan's "History of the People of Israel."

The subject of the possible influence of Babylonia on the religion of Israel should also be considered. The "breadth" of the Second Isaiah may have come from residing among the strangers of Babylon.

THE STUDY TABLE.

Browning Study Programmes.*

The Browning of yesterday was like a mountain-range clad with the wilderness,—a charm to the few who enjoyed hard climbing and could blaze their own way to the heights, but a country for dread and avoidance to most. The Browning of today is like the same range after a whole Appalachian Club of its lovers has spent years in opening paths and putting up sign-boards and bridging streams and labeling look-outs and building cabins of rest. A triumph of love and persistence! We laughed at the Browning societies; and they laughed at themselves, but kept on all the same, with the result that the poet in whom it was hardest to find one's way has become the one in whom it is hardest to lose it,—save as the sign-boards themselves, so great is the multitude, now and then add to the wilderness.

The Browning Appalachian Club has always consisted largely of women; but none of them all, women or men, can compare in working ardor with the two editors of *Poet-Lore,* Miss Charlotte Porter and Miss Helen Clarke. A year or two ago they brought out the Camberwell edition of Browning in twelve little volumes dainty to eye, dear to the hand and wealthy with notes. This they supplement now with two more volumes (offered, also, in a one-volume form), called "Browning Study Programmes," covering the whole body of Robert Browning's poems. Many a private st student, and many a Browning Class, and the class-leaders especially, will welcome such aid as these programmes provide. Of course, they presuppose in the user no hammock drowse over the pages. The Poems are classed in two series—the first containing groups of Adventure and Heroism, Folk Poems, Love (Romantic, Lyric, Husbands and Wives), Art (the Painter, the Musician, the Poet), and Religion (its Evolution, and the Prelate); the second containing Single Long-poem Studies, Portrayals of National Life (English, Italian, Jewish, Greek, etc.), Auto-biographical Poems and chapters on Browning's Philosophy and Artistry. Under these groups "topics" for papers, "hints," and "queries" for investigation and discussion are offered in great profusion. The Editor's point of view is usually made plain enough, but without editorial dogmatism; the "queries" are real questions, analytic and pointed, addressed to the thinking reader for answer. To use any such book as a textbook, question by question following a programme, would be to strait-jacket a class and murder conversation; but to use it in personal study or in preparing for a class might be exceedingly helpful. Another element of great value is added: such copious, carefully selected, many-sided quotations from the best students of Browning are given that the two little volumes become a good compression of the Browning literature. Scores of "Browning papers" and chapters have been *boned* for their book by the two trained and industrious editors. The book deals, be it remembered, mainly with the subject matter of the poems, not with the historic allusions and hard nuts of phrase; for such things the notes in the Camberwell edition are constantly referred to. The two works belong together, and together they make ample equipment for the grand Browning tour. But any edition with good notes will be greatly enriched for its owner by this book of "programmes."

Footpaths and sign-boards galore! But as the preface hints, nobody *has* to use them: the wilderness rises as shaggy as ever for any lover of loneliness. Fortunately there is no such thing possible as a carriage or railroad up Browning, and, even if one uses the foot-paths, he must do his climbing with his own legs, and his looking with his own eyes. Therein lies the joy. W. C. GANNETT.

*Browning Study Programmes. By Charlotte Porter and Helen A. Clarke. New York: Thomas Y. Crowell & Co.

John Marmaduke.*

The historic portion of this book is evidently the product of careful, accurate study of the facts and conditions of the Cromwellian period. Whenever he has this solid ground beneath his feet the author is successful in detail of fact or description, as in chapter 18, where his description of a mediaeval castle seems to me admirable. Where he fails is in imagination and in the magic indescribable but indispensable that distinguishes the historian from the storyteller. When he attempts to fly he is lost. His created characters do not live; they are puppets that do extraordinary things but are manifestly pulled and pushed from behind the scenes. The heroine with whose presentation he has taken much pains, is, after all, neither natural nor attractive, while her aunt and the mad monk for instance are merely grotesque and horrible—*dei ex machina,* introduced merely from an ulterior necessity of the story, not because they came of themselves. The conversations, too, are poor, made up for the occasion—stilted and yet not archaic except in spots or phrases, and the principal characters indulge during their lovemaking in dissertations and preachments which would provoke a yawn from the most devoted listener. In short, I should say, *in sexton ultra crepidam*—let this gentleman stick to his history-writing—as a novelist he is not successful. There are a few errors, probably of printing, as *who* for *whom,* page 12, *unctious* for *unctuous,* page 93, and of a *large shape,* page 315. But these are trifles. Of course, the book is stuffed with romantic, often extremely improbable, adventures, and so, as it is entirely moral, might interest young people unobjectionably and lead them to want to know more about Cromwell and his times. C. K.

*John Marmaduke: a Romance of the English Invasion of Ireland in 1649. By Samuel Harden Church. C. P. Putnam's Sons, New York and London.

THE HOME.

Helps to High Living.

SUN.—The heavenly Father has given the earth as the common possession of all men.

MON.—Peace and rectitude will become associates in all the days of the world.

TUES.—It is never dishonorable to repent, and amend what hath been done amiss.

WED.—Great is truth and strong above all things.

THURS.—Keep thy sorrow to thyself, and bear with good courage the adversities which have befallen thee.

FRI.—He that feareth the Lord is great continually.

SAT.—As thy substance is, give alms of it according to thine abundance; if thou have little, be not afraid to give alms according to that little. —*Apocrypha.*

Vacation Over.

We all can work the better
For having holiday,
For playing ball and tennis
And riding on the hay.
The great old book of Nature
Prepares us plain to see
How very well worth learning
All other books may be.

Now back again to school, boys,
Vacation-time is done;
You've had a merry recess,
With lots and lots of fun.
You've been like colts in pasture,
Unused to bit and rein;
Now steady, ready, children,
It's time to march and train.

—*Margaret E. Sangster.*

Traveling Libraries.

"By far the most interesting of these experiments, because of the fact that it has been carried on without a penny of state aid, and because of the general support which has been given to it from the first, is the traveling library system of Wisconsin. . . . The population of western Wisconsin is largely Scandinavian, and nearly all of foreign extraction. The people are miserably poor in material things, and this is a measure of their intellectual poverty. An inconceivably small percentage of the population are communicants of any church. To these people, so sorely in need of the 'sweetness and light' which books bring with them, go those libraries on wheels. The first station may be at the cross-roads, and the volunteer librarian may be the postmaster, the country storekeeper, or the section boss. The books are kept in circulation until the next consignment arrives, when they are called in, packed up, and sent along to the next town. In this way 10,000 volumes are kept moving through the state of Wisconsin. Special arrangements were made in 1898 to supply books through this method to the camps where Wisconsin soldiers were stationed.

"To those who only imperfectly realize the civilizing power of books the effect upon the population of these poverty-hardened rural communities is magical. There is no system of popular education that yields such large results for so small an outlay. The abandonment of old habits of lounging and dissipation at the country saloon has marked the advent of the traveling library. The young men who formerly spent their winter evenings there have deserted these quarters, and prefer to remain at home with some book which has suddenly opened to them a new source of pleasure. So marked has this defection become that saloon-keepers often volunteer to act as librarians in order that their former patrons may not absent themselves altogether. . . .

"Among the books which lead in the Wisconsin traveling libraries are Miss Alcott's 'Old-fashioned Girl,' Aldrich's 'Story of a Bad Boy,' some of W. O. Stoddard's books, 'Helen's Babies,' Mrs. Catherwood's 'Story of Tonty.' 'The Hoosier Schoolmaster,' and the earlier novels of Captain King are among the most popular. The old favorites fairly hold their own, though 'David Copperfield,' because it was in two volumes, met the fate accorded to two-volume novels, and was neglected. Mr. Hutchins tells us that the farmers' families took a special interest in Jacob Riis's 'How the Other Half Lives.'"—*Every Month.*

Homing Pigeons.

One day a carrier pigeon tapped at the window of Mrs. Nansen's home at Christiania. Instantly the window was opened, and the wife of the great Arctic explorer in another moment covered the little messenger with kisses and caresses. The carrier pigeon had been away from the cottage thirty long months, but had not forgotten the way home. It brought a note from Nansen, stating that all was going well with his expedition in the polar regions. Nansen had fastened a message to the bird and turned it loose. The frail courier darted out in the Arctic air, flew like an arrow over perhaps a thousand miles of frozen waste, and then over another thousand miles of ocean and plain and forest, to enter the window of its waiting mistress and deliver the message which she had been awaiting so anxiously. We boast of human sagacity and endurance, but this loving carrier pigeon, after an absence of thirty months, accomplished a feat so wonderful that we can only give ourselves up to wonder and admiration.

Utilization of the homing instinct of the domesticated varieties of the Blue Rock pigeon, the *columba livia,* by employing the birds as messengers for physicians living at some distance from their patients, is comparatively new and is the latest evidence of the value of these birds. A few doctors have made the experiment, and it only remains to prove the facility with which the pigeons can be employed in order to determine whether they are likely to come into general use for this purpose.

The importance of establishing pigeon service for busy, overworked country doctors is strongly urged in favor of the plan, and it is agreed that there is no other such efficient or speedy means of carrying messages.

The carrier dove, which is the emblem of peace, though used in these times for carrying war messages, obeys the one governing impulse of its small heart when, released at a distance from its mate and its nest, it turns with marvelous fidelity to its home cote. With no compass except that home-seeking instinct, no reliance except in the exquisitely adjusted beat of its wings, it soars upward until its keen eyesight and quick perceptions give certainty of direction; then, at a splendid pace of 1,400 yards in a minute, it speeds on its journey home.

TO SAVE DOCTORS' BILLS
Use "Garland" Stoves and Ranges.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.

JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas. Jane Addams. John W. Chadwick.
Caroline Bartlett Crane. Emil G. Hirsch. E P. Powell.
Oscar L. Triggs. R A. White. Joseph Stoltz
John Faville. Frederick Starr. Granville Ross Pike.
Frederick E. Dewhurst

THE FIELD.

"The World is my Country; to do good is my Religion."

CHICAGO.—Bishop Charles E. Cheney, of the Reformed Episcopal Church in this city, is one of the oldest pastors in the city, having been engaged in continuous work for nearly forty years. His many friends will regret to know that he is at the present time in the hospital, having undergone a serious operation. Mr. Cheney's bishopric consists of twelve churches in the city of Chicago, one in Detroit, Mich., one in Peoria, and one in Chillicothe, Ill. His return to health will be anxiously awaited by a large and loving constituency which has become his by faithful service. Many years ago he broke with the parent Episcopal church because he did not believe in the unregenerate condition of infants.

HEROES OF INDUSTRY.—A granite monument fifty feet high erected at the cost of the State of Minnesota was dedicated this week at Hinckley, in commemoration of the two hundred and forty-eight men, women and children who lost their lives September 1, 1894, from the awful fire that devastated four hundred square miles of that country.

TURKEY.—The Sultan has been celebrating his silver jubilee and the powers of Europe have sent him congratulations. If it means that nations regard the amenities and courtesies of life, it is well; but if it means that there are some excellencies that belong even to the Sultan of Turkey and that there is a disposition to recognize them on this anniversary, it is better.

LU VERNE, MINN.—Rev. J. H. Palmer, whose work for the cause UNITY stands for is so well known, begins with the first of next month a pastorate over the Unity Congregational Church at this place. He will also have charge of the new movement so auspiciously begun and nurtured this far by Mrs. Eliza Tupper Wilkes, at Adrian, Minn., fifteen miles east of Lu Verne. Mr. Palmer has made himself an important place in the State of Iowa and we are sorry that his new settlement is just over the line, but wherever he will be he will stand for the progressive things in religion and will represent that synthesis that is represented by the grace of religion.

RYDER MEMORIAL CHURCH.—The first service of the summer vacation was held on Sunday, September 2, the pastor, Rev. Frederick W. Millar, preaching on "The Goodness of the Lord in the Land of the Living," and bringing to his hearers some of the sweet and sacred influences of the scenes amidst which he had spent the sultry weeks of the late summer on one of the Canadian lakes. The interior of the simple little church, newly decorated in cool, restful green tints, a sumptuous nosegay of pink asters and a huge bunch of goldenrod, harmonized with the mood of the speaker and seemed to emphasize his hopeful and joyous words. The Sunday school had taken no vacation as a whole and the attendance was encouraging through the entire summer. Class picnics and outings were in order, one teacher taking several boys with him to fish and otherwise frolic in Michigan; another teacher has her class meet weekly to sew for the sick babies at Jackson Park Sanitarium, and they carried over a respectable bundle of clothing as the result. The Presbyterians met at Ryder Memorial Church for two Sundays, their own edifice having set out on a summer tour along Kimbark avenue to Sixty-sixth street, whence it will travel south across the Illinois Central railroad, to become the abode of the Cumberland Presbyterian congregation. A new brick church of commodious dimensions is to be at once erected on the vacated lot at Kimbark avenue and Sixty-fourth street. Ryder Church is also the home of the Woodlawn Woman's Club, whose work has not entirely ceased throughout the summer, two hundred children from the University settlement having been given outings in the parks by the members, in parties of from twenty-five to fifty each.

THE OKOBOJI SUMMER SCHOOL.—If the summer school has come to stay, as it evidently has, there needs must be all kinds, so that all kinds of people shall be suited. The noisy, sensational, big crowds, brass band kind is too well known to need description. Okoboji, like Tower Hill, has quite other ambitions than this.

At the beginning the programme committee decided that the work done should be sincere, earnest and scholarly as far as possible. There was not a single failure in the programme, and but one change from the printed outline. Miss Gordon gave the lecture on Bellamy's "Looking Backward" in place of Mr. Williams. Prof. Carruth, of the Kansas State University; Mr. Lazinby, of Unity Church, Chicago, and Prof. Loos, of the Iowa State University, each spent one week with us, and brought his own particular word of instruction and inspiration. All the rest of the lectures, book reviews and sermons were given by members of the state association.

Except at the Sunday meetings, and one evening entertainment, the attendance was never over thirty-six, but quality of interest and enthusiasm more than compensated for small numbers. It was the first year, an experiment, and the words, "Next year we must do this or shall do that" were constantly heard.

The physical environment was all that one could ask. The cool breeze blew steadily from the lake during the long two weeks, while such heartrending stories were being told of the heat in the cities, and even in country districts further south. Considering it was the first year, certainly it was a success. Next year we will try to do it better in every way.

E. G. G.

HUMBOLDT.—Unity Church was well filled last Sunday morning with the friends of Charles Bicknell. Rev. Marion Murdock and Rev. Elinor E. Gordon were the ministers in charge. The former took for her theme, in a most fitting vein, the subject of immortality, that having been the one upon which she and Charlie had spoken at their last interview. Miss Gordon, in the course of her well chosen remarks, made fitting mention of the funeral service held at Davenport. Prof. R. E. Towne gave a paper appreciative of Charlie as a student and H. H. Griffiths, of Des Moines, read a paper touching upon Charlie's life in that city. Happily chosen selections were read by Dr. Vaupel Clark and Miss Florence Prouty. Other friends read several of the many letters received by the family since their loss became known. President Beardshear, in one of these letters, spoke in the very highest terms of Charlie's student life in the State Agricultural College. One from Mrs. Larrabee touched, in terms of praise, upon his service with the state board of control. Others from friends and fellow students at the university and elsewhere betokened the high regard and esteem universally felt for the friend to whose memory they were devoted. These numbers were interspersed by appropriate music by the choir and a solo by Mrs. Drake. To the beautiy and taste of the floral decorations was added the charm of a life-like picture of the friend whom the service commemorated—the inspiring face that, in life, was so familiar within the walls of Unity Church. Altogether it was a most appropriate and appreciative service filled with touching tributes to the young friend so dear to the hearts of all who knew him.—*Humboldt Independent*, Aug. 30.

Chivalry Among Animals.

There is, I think, little question that in the main there runs a sort of unwritten law through the animal kingdom, that infancy, and even childhood, are entitled to certain rights of immunity which must be respected. . . . The attitude of animals toward the young of their own species is, we think, almost uniform, most of us having probably seen instances of it. I was once the proud possessor of a fine English setter, a dog of handsome presence and a most Hibernian delight in "fightin'." He would face any dog, and, indeed, had thrashed and been recognized as the master of most in the neighborhood, but if a young puppy or kitten were suddenly presented to him he would turn tail and flee in apparent terror. Upon several occasions I tried the experiment of holding him with one hand by the collar, and presenting the sprawling and whining object with the other, and it was really comical to see how he would shrink and

shut his eyes, turn his face aside and whimper. It is, of course, possible that the feelings of the big dog were merely comparable to those of the average bachelor when suddenly brought into the presence of a wee infant and asked to "hold the baby."

There are few prettier sights in the world than to see a great, dignified, battle-scarred wolfhound lying in the sun, with an impudent, little doll's-doormat-on-four-legs of a terrier puppy yapping in his face, tugging at his ears, and tumbling all over his back. If you can come upon him unawares, so that he does not know you are watching, you will see that he is not merely submitting with passive toleration to these indignities, but is actually entering into the sport of the thing, taking the puppy's head, and even half his body, into his great mouth, flattening him down gently with a stroke of his huge paw, and I have actually seen him get up and follow the little chap as he toddled about the yard, as if loth to relinquish the sport.

This flag of truce is extended even to their natural enemy, the cat, while in the kitten stage. I have never had the slightest difficulty in bringing up kittens to cathood on terms of intimacy, even of warm friendship, with from two to a dozen dogs (any one of whom would have instantly flown at a strange cat) merely by introducing them as very young kittens.

But in my association with dogs I have found that it is only a very morose and ill-tempered dog who will seriously attack young kittens, and usually even he requires to be urged on by the *higher (?) animal, man.* . . . It might be mentioned in this connection that, as a rule, no dog of size or courage will condescend to attack a smaller or obviously weaker dog, unless the remarks and actions of the latter become insulting beyond endurance.

The sense of obligation to interfere actively on behalf of the younger or weaker members of their species is widely spread through the animal kingdom. In attempting to capture young pigs which have escaped their pen and are running at large among the herd of perhaps fifty or sixty full-grown hogs, it is necessary to be most circumspect in your method of picking up a youngster, for if once his shrill little squeal of distress is raised you will have the entire herd down on you at once, bristles up and fierce war-cry ringing. It would be most unwise to await the onset, for a half-wild pig, when his blood is up and that danger-cry is ringing in his ears, is one of the most reckless and ferocious fighters that can be met with. . . . Cattle have the same curious susceptibility to the cry of a frightened calf, especially in their half-wild condition, up on the ranges. To startle suddenly a young calf from its nest in the long grass or the sage-bush upon the plains is one of the riskiest experiences that can fall to your lot, if on foot and at any distance from your horse or wagon. The little goose is almost sure to do one of two things: either to trot confidingly towards you and shamble along after you as though he were your dog, which means that he does you the compliment of mistaking you for his mother; or with head and tail erect, and rigid with terror, he will give voice to an appalling succession of barking "blarts," totally unlike his ordinary dinner-cry to his mother; and every horned creature within three-quarters of a mile will go fighting-mad at once and come charging and bellowing down upon you. And woe betide you unless you can reach your horse or wagon before they arrive on the scene.

Animals, I am thankful to say, have never yet succeeded in absolutely steeling their hearts against the cry of infantile distress. *Man alone has reached this pinnacle of virtue.* And it is not the only elevation of the same sort of which he has a monopoly.

The toast of the "ladies" would be cordially received at any canine banquet, and the courtesy with which the privileges of the sex are respected is a most creditable feature of canine conduct. I do not, of course, refer merely to the elaborate display of politeness and fine manners seen everywhere during the period of courtship. Courtesy to and respect for the weaker sex goes far beyond this. No self-respecting dog will bite a female, except in the extremest need of self-defense. . . . So strong is the unwillingness to "strike a female," that it really becomes a most annoying obstacle in attempting to clear a neighborhood of wolves, as few male dogs will attack a she-wolf.—*Dr. Woods Hutchinson, in the Contemporary Review.*

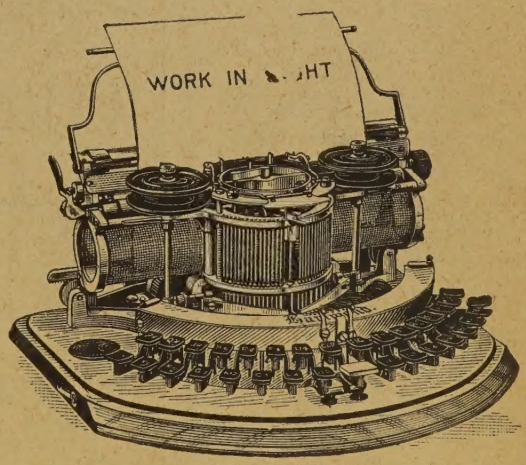
THERE IS ALWAYS A BEST;

the best typewriter for the professional man is the

HAMMOND

Not because we say so, but because of certain definite points of superiority. It is easy to learn. The type are interchangeable. The action is automatic. Writes any language. Is not liable to get out of order.

Send for our new illustrated catalogue.



HAMMOND.

THE HAMMOND TYPEWRITER COMPANY,

141 MONROE STREET, CHICAGO.

New Sleeping Car Line
To Mason City, Iowa.

Chicago & Northwestern Railway, 5.30 p. m. daily, arriving Mason City 7 a. m.; leave Mason City 8 p. m. daily, arrive Chicago 7.42 a. m.

Ticket Offices,
212 Clark street and
Wells street station.

"BIG FOUR"
THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr. D. B. MARTIN, Gen. Pass. & Tkt. Agt.

WANTED. Every salesman and agent to write us and get description of the greatest labor saving devise on earth. Merchants, bankers and lawyers all buy.
National Supply Mfg. Co.,
Dayton, - - - - Ohio.

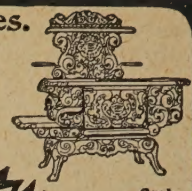
POCKET MAP
OF CHINA.

Latest Indexed Map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and information relating to present crisis, mailed on receipt of four cents in postage by

W. R. KNISKERN,
22 Fifth Ave., Chicago.

One thousand styles and sizes.
For cooking and heating.
Prices from $5 to $50.

Steel Ranges


Cast Ranges

GARLAND STOVES AND RANGES

"The World's Best"

Base-Burners

Oak Stoves

The genuine all bear the above Trade-Mark and are sold with a written guarantee.
Awarded First Prize Paris Exposition 1900
OVER ALL THE WORLD.
Sold by First-Class Stove Merchants everywhere.
Made only by The Michigan Stove Company,
Largest Makers of Stoves and Ranges in the World.

"THE BEAUTIFUL COUNTRY NEAR CHICAGO"
is the title of a finely printed and beautifully illustrated booklet descriptive of the numerous attractive suburbs located on the Chicago & North-Western Railway, which every resident of Chicago should possess. Apply at ticket offices, 193 Clark St., or send two cents in postage to W. B. Kniskern, Gen. Pass. and Tkt. Agt, 22 Fifth Ave., Chicago.

MARRIAGE INVITATIONS, ANNOUNCEMENTS, AT HOME AND CHURCH CARDS PRINTED OR ENGRAVED...

Mail Orders Receive Prompt Attention. Samples Sent on Application.

UNIVERSITY PRINTING CO.
3969 Cottage Grove Avenue, CHICAGO.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO